3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

668
T94

God. Thus it appeared that through him Satan endeavored to rob the gospel of its power over the Indians.

As long as the preachers did not proclaim things evidently untrue they were held in great regard and had a considerable following withersoever they went, for they never remained long in one place, else their deception would have been revealed the sooner. They still preached in Gekelemukpechünk [304] when the Moravians came to the Muskingum. Soon thereafter they began to be too coarse, seeking to establish their teaching in opposition to the gospel. This brought about the end of their influence. One has since heard little of them and the most have died. For at the last they preached that whoever would believe in them and follow their direction would be happy in the chase and in all other undertakings, would be able to cross sea and land, would reap plenteous harvests even though little had been planted. The Indians who trusted in them soon saw that they had been deceived and that they had been brought to starvation by the treacherous preachers. Then the power of the latter was at an end.

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T96

Worship and sacrifices have obtained among them from the earliest times, being usages handed down from their ancestors. Though in the detail of ceremony there has been change, as the Indians are more divided now than at that time, worship and sacrifice have continued as practiced in the early days, for the Indians believe that they would draw all manner of disease and misfortune upon themselves if they omitted to observe the ancestral rites.

[848
669]

In the matter of sacrifice, relationship, even though distant, is of significance, legitimate or illegitimate relationship being regarded without distinction. A sacrifice is offered by a family, with its entire relationship, once in two years. Others, even the inhabitants of other towns, are invited. Such sacrifices are commonly held in autumn, rarely in winter. As their connections are large, each Indian will have opportunity to attend more than one family sacrifice a year. The head of the family knows the time and he must provide for everything. When the head of such a family is converted, he gets into difficulty because his

6:Harrington E-5 (1907-1910) 1921
NM7 Delaware NM7
Lenape

79% x trouble to look more closely, a dried hide; the word *cantico* which resembles the modern Lenape words for "dance"—*kĭ'nĭkă* among the Unami and *kĭ'ntika* among the Minsi; and finally the use of the sacred number twelve.

Zeisberger's Account.—The earliest detailed account, however, of the great Lenape ceremonies is given by Zeisberger,[46] who, writing about 1779, says:

782
79% x "Worship and sacrifices have obtained among them from the earliest times, being usages handed down from their ancestors. Though in the detail of ceremony there has been change, as the Indians are more divided now than at that time, worship and sacrifice have continued as practiced in the early days, for the Indians believe that they would draw all manner of disease and misfortune upon themselves if they omitted to observe the ancestral rites.

• [602] "In the matter of sacrifice, relationship, even though distant, is of significance, legitimate or illegitimate relationship being regarded without distinction. A sacrifice is offered by a family, with its entire relationship, once in two years. Others, even the inhabitants of other towns, are invited. Such sacrifices are commonly held in autumn, rarely in winter. As their connections are large, each Indian will have opportunity to

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
Lenape

to the family of its owner. When he finishes, the dance leader, who should be a relative of the family owning it, takes the doll on its pole, and then, as the drummers sitting in the center of the dance-ground begin to strike the dry hide stuffed with grass that serves as a drum, and to sing the song of the Doll dance, he commences to dance, circling round the drummers, still carrying the doll, the people falling in behind him, forming two circles, the men inside, next to the drummers, and the women outside. When the leader finishes his "set," he passes the doll pole to the man behind him, who repeats the process, and so on until the men dancers have carried it six times, when it is transferred to the women, who, in their turn, dance six sets, making twelve in all, the Lenape sacred number.

The twelve sets, or "changes," lengthen the ceremony far into the night, and this necessitates a large fire to give light. This is built near the center of the dance-ground. Sometimes, if the crowd in

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796 x
[602] •

THE OPOSSUM DANCE CEREMONY

Another family feast rite was *op·i′ŋk·a^n*, "Opossum Dance," also known by a sobriquet *suk′ce′p′ti·e′xk·a^n*, literally "black rump dance." For the latter designation no definite reason is given beyond stating that the woman who "owned" the dance and who took the leading part went through bodily movements supposed to represent the motions of an opossum in the throes of death. This was an inherited dream-revelation ceremony, owned by the descendants in the female line, of a woman who had long ago experienced a dream manifestation which imposed upon her and her posterity the obligation to perform the rite as an expiation for the benevolence of the animal that had appeared to her in vision form. Its procedure follows, as we shall see, the manner of the Big House Ceremony, in conformity with the definite Delaware pattern of religious performance.

The woman in this case was also a dame of tradition. The last time the ceremony was celebrated was during the early life of Wi·tapano′xwe's mother by a certain Mi·ma′ndi·, "Little Child," who had the distinction of being the last owner of the rite. Wi·tapano′xwe's mother had seen the ceremony enough to have been able to imitate in part the songs sung by Mi·ma′ndi·.

The Opossum Dance was, as previously noted, one of spiritual significance. It was opened with an address by a chief of another group and concluded with a feast. It was not known particularly as a ceremonial group- or clan-feast, although it was the possession of women in a definite family, and so may be said to be restricted to "clan" proprietorship. The singers were invited by the owner and chosen from members of the group with which she stood in a joking relationship, the group of her father. The accompaniment was provided by the water-drum, said to have been a clay pot with a hide stretched over its mouth. The singers occupied the usual place for musicians at one side of the dance area or

[p 51 (c)]

614 so now where the father and mother were
611 of different tribes. This is a very interesting fact, as it is the first exception, if true, in the Algonquin race which I have found. Mr. Pratt informs me that he understands the children are of the tribe of the mother,
[797] and he has been their missionary for twelve years and for 22 years an Indian missionary. I shall verify this perfectly before I leave. The young man also says that the
672 office of chief was hereditary in the tribe, as he thought, and that a brother or nephew succeeded as frequently as a son, but he was not quite sure on this subject. He gave me
535 the names of 16 of the dances, all he could remember, which will be given later.

● 602 He said the Delawares thought a good deal more of their relationships than we did, and if there was the least particle of relationship they were glad to find it. He
[582] says that in old times near relatives could not marry, but now they married as near as our cousins.

Family Names

551 We took up this inquiry. He says one tribe has no right to use the names of another tribe, as he thinks, and he also says the names can be readily distinguished from one another, but I must inquire further about this. He seemed to think the same name might be used by another tribe, in which case it would be slightly varied. The real truth about the distinctness of the Indian names constantly eludes me.[52 A] I shall soon think there is nothing in it.

52 A [For footnote see category 116, p. 209 (A) — Analyst]